



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- |  |   |
|--|---|
| 1. <i>Ar-Rahman</i> <sup>1</sup> .   | الرّحْمَنُ  |
| 2. [He] taught The Qur'an <sup>x</sup> .   | عَلِمَ الْقُرْءَانَ   |
| 3. [He] created the mankind.   | خَلَقَ الْإِنْسَنَ  |
| 4. [He] taught him the eloquence.  | عَلِمَهُ الْبَيْانَ   |
| 5. The sun <sup>w</sup> and the moon <sup>x</sup> (are)byhusban <sup>2</sup> (precise reckoning).  | الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ                                 |
| 6. And the quitch <sup>3</sup> and the trees <sup>w</sup> both kowtow.   | وَالنَّجْمُ وَالشَّجَرُ يَسْجُدُانَ                               |
| 7. And the Heaven <sup>w</sup> [He]raised it <sup>w</sup> and [He] put the balance <sup>4</sup> .  | وَالسَّمَااءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ                      |
| 8. That not you <sup>z</sup> overrun <sup>5</sup> in the balance.  | أَلَا تَطْعُوا فِي الْمِيزَانِ                                    |
| 9. And a'qemo <sup>6</sup> (let-you <sup>z</sup> uphold/sustain) the balance by the<br>gestte (absolute justice) and let-not tokhsero (you <sup>z</sup> cause loss-<br>in/diminish) the balance. | وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا<br>تُخْسِرُوا الْمِيزَانَ |
| 10. And the Earth <sup>w</sup> wadh'aha <sup>7</sup> ([He] put/created/ subdued it <sup>w</sup> )<br>for the creatures.  | وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ                                 |
| 11. In it <sup>w</sup> fruit <sup>w</sup> <sup>8</sup> and the date-palms <sup>w</sup> spathes' possessors.  | فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ                    |

<sup>1</sup> *Ar-Rahman*. This is an *exclusive proper name* of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a *lot* to say, the *sum and essence* of it *all* is as follows: as a *proper name* of Allah. The *Ayah* (S17:110) says: "let-say [you<sup>z</sup>]: you<sup>z</sup> invoke Allah or you<sup>z</sup> invoke *Ar-Rahman*, whom indeed you<sup>z</sup> invoke then for Him (are) the names the *husna* (*the-most-all-around-beautiful*)."*Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures *in this world*. As a *proper name* *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated with* and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope*, *help*, *favor*, and *goodwill* mercy toward the one or ones being exhorted by such admonition. On the other hand the word "*Ar-Raheem*"= "*الرّحيم*" can be *shared*, as in the use to describe *anyone* who is "*multitudinous mercy Doer*." (See the *Lexicon* attached to this *Translation* for more).

<sup>2</sup> The word "حسـبـان" is very significant here, but for lack of a better word we say, in this context, *reckoning*. But "حسـبـان" is the plural of "حساب" = mathematics, but it is also the *infinitive* noun of the "حساب," which is in itself an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym. In this case "حسـبـان" has one letter "ن" more. Also, since both "حساب" and "حسـبـان" are *infinitive* nouns, the "حسـبـان" would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate action* of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*. Thus in this context, the "حسـبـان" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

<sup>3</sup> The word "النجـمـ" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*.

<sup>4</sup> That is He established the justice by His Criteria through His messengers and wrists.

<sup>5</sup> The word "overrun," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit."

<sup>6</sup> The word "أَقِيمُوا" is rooted "أَقَامَ" =uphold. *Linguistically* means: "أَدَمَ، بِمِنْعِنِي أَبْقَى أَوْ اسْتَمْرَ عَلَى دَوَامِ وَالْدَوَامِ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مِنْبِقَا"

So, "أَقِيمُوا" means you<sup>f</sup>: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer and how to be done* was *established and reveled* by Allah. Hence people do *not establish* Prayer they *only maintain and perform* it.

<sup>7</sup> The word "وضع" has several meanings, among them: *created/subdued/humbled/pliant*. In another *Ayah* Allah says: "He Who made the Earth for you pliantly humbled" (S67: 15). See *اللسان*.

<sup>8</sup> The word "فـاكـهـة" = "fruit" in Arabic is *feminine-gender*. Hence *it* and *its qualifier adjective* are *feminized* by<sup>w</sup>.

12. And the grain, the husk and the <i>rayha'</i> <sup>9</sup> ( <i>provision-sweet basil</i> ) possessor.	وَالْحَبْ ذُو الْعَصْفِ وَالرِّيْحَانُ
13. So by which <i>aala</i> ( <i>all around sufficiencies/surpluses/good health and delights</i> ) Lord( <i>of</i> ) you both <sup>10</sup> deny you both.	فَيَأْيِ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ
14. [He] created the mankind from <i>ssalssa'</i> <sup>11</sup> ( <i>sounding-dry-clay</i> ) like <i>fakhhkha'</i> <sup>12</sup> ( <i>baked-pottery</i> ).	خَلَقَ الْإِنْسَنَ مِنْ صَلْصَلٍ كَالْفَخَارِ
15. And [He] created the Jann <sup>13</sup> of <i>ma'rejen</i> <sup>14</sup> ( <i>intensely shining flame</i> ) of a fire <sup>w</sup> .	وَخَلَقَ الْجَانَ مِنْ مَارِجِ مِنْ نَارٍ
16. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>15</sup> deny you both.	فَيَأْيِ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ
17. Lord ( <i>of</i> ) <i>mashreqay'</i> <sup>16</sup> ( <i>twain sunrise's loci</i> ) and Lord ( <i>of</i> ) the <i>maghrebay'</i> <sup>17</sup> ( <i>twain sunset's loci</i> ).	رَبُّ الْمُشْرِقَيْنَ وَرَبُّ الْمَغْرِبَيْنَ
18. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord ( <i>of</i> ) you both <sup>18</sup> deny you both.	فَيَأْيِ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ
19. Admixed the twain seas <i>yal'ta'qeyan</i> ([both] meet).	مَرْجُ الْبَحْرَيْنِ يَلْتَقِيَانِ
20. Between them both <i>barzakhon</i> <sup>19</sup> ( <i>invisible-barrier</i> ) not both transgress ( <i>against each other</i> ).	بَيْنَهُمَا بَرْزَخٌ لَا يَعْبُدُانِ
21. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>20</sup> deny you both.	فَيَأْيِ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ
22. Emanate of them both the pearls and the corals.	سَخْرَجُ مِنْهُمَا الْلُؤْلُؤُ وَالْمَرْجَانُ
23. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>21</sup> deny you both.	فَيَأْيِ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ
24. And for Him ( <i>are</i> ) the runners <sup>w</sup> displaying their sails <sup>18</sup> in the sea like the mountains <sup>19</sup> .	وَلَهُ الْجُوَارُ الْمُشَاهَدُ فِي الْبَحْرِ كَالْأَعْلَامِ
25. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>22</sup> deny you both.	فَيَأْيِ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ
26. Each who <sup>P</sup> [ <i>he</i> ] ( <i>is</i> ) on it <sup>w</sup> ( <i>is</i> ) a vanisher <sup>23</sup> .	كُلُّ مَنْ عَلَيْهَا فَانِ
27. And remains your <sup>t</sup> Lord's Face <sup>24</sup> , Possessor ( <i>of</i> ) <i>Aljalal</i> ( <i>The Majesty, and every praiseworthy trait</i> ) and <i>Alekram</i> ( <i>hospitality-giving and honor-bestowing</i> ).	وَبَقَ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ
28. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>25</sup> deny you both.	فَيَأْيِ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ
29. Ask Him, who <sup>P</sup> ( <i>are</i> ) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; each day He ( <i>is</i> ) in affairs <sup>26</sup> .	سَعَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأنِ

<sup>9</sup> The word “الريحان” has two distinct meanings: (1) *provision*, as in this Ayah. See الراغب; and (2) *sweet basil*.

<sup>10</sup> Ibid.

<sup>11</sup> The “Jann” is the plural of *Jinn*. Also *Jann* is the father of *Jinn*, as *Adam* is the father of the humans.

<sup>12</sup> The word “مارج” may mean (1) *intensely shining flame*, or (2) an *amalgam of elements*, as *fire and its flame*. See الناج.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> The word “برزخ” is an “*invisible-barrier*.”

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> The word “المُنشَات” = *ships that display their sails*, if they do *not* than they are *not* See اللسان.

<sup>19</sup> The word “أعلام” means “banners,” “flags,” but in this context “mountains” as the mountains on land those “runners,” i.e. the ships are like “mountains” in the sea.

<sup>20</sup> Ibid.

<sup>21</sup> The word “vanisher” according to Merriam Webster Dictionary: goes out of existence.

<sup>22</sup> That is His Entity.

<sup>23</sup> Ibid.

<sup>24</sup> The word “شأن” is *plural*, according to Qur'an commentators.

30. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>25</sup> deny you both.
31. We shall attend for you<sup>b</sup> O you<sup>z</sup> the *thaqala'ne*<sup>26</sup> (*twain encumbrancers, the mankind and the Jinn*).
32. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>27</sup> deny you both.
33. O, community (*of*): the Jinn and the humankind *en(ij)* you<sup>c</sup> could to penetrate of the layers (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> then let-penetrate you<sup>z</sup>; not penetrate you<sup>z</sup> except by an authority<sup>x</sup>.
34. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>28</sup> deny you both.
35. (*To be*) sent on you both *sho'wadhon* (*smokeless-flame*) of a fire<sup>w</sup> and *nohason* (*smoke/ brass*) then you both succor/prevail not.
36. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>29</sup> deny you both.
37. Then *edha* (*when/ whereas*) split/halved-she<sup>y</sup> the Heaven<sup>w</sup> then it<sup>w</sup> was a flower like the *de'ha'ne*<sup>30</sup> (*purely red countenance*).
38. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>31</sup> deny you both.
39. So then-day not (*to be*) questioned *a'n* (*regarding*) his offense a humankind and nor a Jann<sup>32</sup>.
40. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>33</sup> deny you both.
41. (*To be*) known the criminals by their signa; then (*to be*) taken by the forelocks and the feet<sup>w</sup>.
42. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>34</sup> deny you both.
43. This-she<sup>y</sup> (*is*) Hell<sup>w</sup> [*the*] which<sup>u</sup> [deny] by it<sup>w</sup><sup>35</sup> the criminals.
44. They<sup>z</sup> circumambulate between it<sup>w</sup> and between *hameem*<sup>36</sup> (*maximally heated/ cooled water*) *Aan*<sup>37</sup> (*valley in Hell*).

فَبِأَيِّ إِلَاءٍ رَّيْكُمَا تُكَذِّبَانِ

سَنَفْرُغُ لَكُمْ أَيْهَةَ الْثَّقَلَانِ

فَبِأَيِّ إِلَاءٍ رَّيْكُمَا تُكَذِّبَانِ

يَمْعَشُرَ الْجَنْ وَالْإِنْسِ إِنْ  
أَسْتَطَعْتُمْ أَنْ تَنْفَدُوا مِنْ أَفْطَارِ  
السَّمَوَاتِ وَالْأَرْضِ فَانْفَدُوا لَا  
تَنْفَدُونَ إِلَّا سُلْطَنِ

فَبِأَيِّ إِلَاءٍ رَّيْكُمَا تُكَذِّبَانِ

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَارِ  
وَخَاسٌ فَلَا تَنْتَصِرُانِ

فَبِأَيِّ إِلَاءٍ رَّيْكُمَا تُكَذِّبَانِ

فَإِذَا أَنْشَقَتِ السَّمَاءُ فَكَانَتْ  
وَرَدَةً كَالْدَهَانِ

فَبِأَيِّ إِلَاءٍ رَّيْكُمَا تُكَذِّبَانِ

فِيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ  
إِنْسٌ وَلَا جَانٌ

فَبِأَيِّ إِلَاءٍ رَّيْكُمَا تُكَذِّبَانِ

يُعْرَفُ الْمُجْرُمُونَ بِسَيِّئَتِهِمْ  
يُؤْخَذُ بِالنَّوْصِي وَالْأَقْدَامِ

فَبِأَيِّ إِلَاءٍ رَّيْكُمَا تُكَذِّبَانِ

هَذِهِ جَهَنَّمُ الَّتِي يُكَدِّبُ بِهَا  
الْمُجْرُمُونَ

يَطْوُفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِنِّ

<sup>25</sup> Ibid.

<sup>26</sup> The word “*thiqalan*” translated as “*twain encumbrancers*,” as “*encumbrancer*” is *holder/doer* of the “*load*.” It is stated in the word “*thiqalan* سَمِيَا كُلُّكُمْ بِتَقْالِهِمَا الْأَرْضَ” i.e. both of them “*load or are the doers of the load*” vis-à-vis the Earth. They were called “*thiqatin*” for their *valuable essence and esteemed beings*.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> The word “*twain*” here refers to the *Jinn* and the *human* combined.

<sup>30</sup> The word “*dahan*” is explained in *lisan* as: ”الدَّهَانُ فِي الْقُرْآنِ الْأَدِيمُ الْأَحْمَرُ الصَّافِي“ as rendered above. And also, possibly, like the *colors of pure oil as it pours*, or like *(الجلد الأحمر المذبوغ)*, i.e. *tanned red hide*.

<sup>31</sup> Ibid.

<sup>32</sup> See footnote 5711 above regarding *Jann*.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.

<sup>35</sup> The pronoun particle “*هـ*” in “*بِهـ*” is in the *feminine* as it refers to the “*جَهَنَّم*” = Hell, in Arabic a *feminine gender*. This is in contrast to a “*بـهـ*” in some other Ayah, (S32:20) where the reference is to the *torment*, in Arabic a *masculine gender*.

<sup>36</sup> The word “*hameem*”=“*حَمِيم*,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameem*”=“*حَمِيم*,” has at least four different meanings, one of which is a *paradoxical meaning of maximally heated water or cooled water or could be just warm water*. In this *paradoxical sense* most of the time it is the

45. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>38</sup> deny you both.
46. And for whom <sup>a</sup> [he] feared/knew<sup>39</sup> *Maqama*<sup>40</sup> (*Status/ Standing/Majesty/Presence*)(*of*) His Lord twain gardens<sup>w</sup>.
47. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>41</sup> deny you both.
48. Both having *afna'nen*<sup>42</sup> (*colorful/shady branches*).
49. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>43</sup> deny you both.
50. In them both twain wells<sup>w</sup> both (*are*) flowing.
51. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>44</sup> deny you both.
52. In them both of every fruit<sup>w45</sup> twain pairs<sup>46</sup>.
53. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>47</sup> deny you both.
54. Reclining/recliners they<sup>z</sup> (*are*) on carpets<sup>w</sup> its<sup>w</sup> insides (*are*) of *istabra'qen*<sup>48</sup> (*heavy-silk brocade*); and [he] picked the twain garden<sup>w</sup> nigh.
55. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>49</sup> deny you both.
56. In them<sup>y</sup> *qa'sser'te-atta'rsey*<sup>50</sup> (*eye-extremities<sup>w</sup> confiners*);<sup>w</sup> neither deflowered them<sup>y</sup> humankind before them and nor Jann<sup>51</sup>.
57. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>52</sup> deny you both.
58. Like that they<sup>y</sup> the hyacinth and the corals.
59. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>53</sup> deny you both.
60. Is requiting the *ehsa'ne* (*rendering dutiful needs*), except (*by*) the *ehsa'no* (=*ehsa'ne*).

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤﴾  
وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ﴿٥﴾  
فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦﴾  
ذَوَاتَ آفَنَانِ ﴿٧﴾  
فِيهَا عَيْنَانَ تَجْرِيَانِ ﴿٨﴾  
فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٩﴾  
فِيهِمَا مِنْ كُلِّ فَاكِهَةِ زَوْجَانِ ﴿١٠﴾  
فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١١﴾  
مُتَكَبِّنَ عَلَىٰ فُرْشٍ بَطَاطِنَهَا مِنْ  
إِسْتَرْقٍ وَجَنَّى الْجَنَّتَيْنِ دَانِ ﴿١٢﴾  
فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾  
فِيهِنَّ قَنْصِرَاتُ الْطَّرْفِ لَمْ يَطْمَئِنُ  
إِنْسٌ قَبَاهُمْ وَلَا جَانٌ ﴿١٤﴾  
فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٥﴾  
كَانِنَ الْيَاقُوتُ وَالْمَرْجَانُ ﴿١٦﴾  
فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٧﴾  
هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا  
الْإِحْسَنُ ﴿١٨﴾

maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See **اللسان**.

<sup>37</sup> The word “وَهُوَ بُلُوغُ الشَّيْءِ مُنْتَهَاهُ، الْأَتَى“ from “لِلسان“ See “لِلسان“ Also the word “لَان“ means a valley in Hell. See **القرطبي**

<sup>38</sup> Ibid.

<sup>39</sup> The word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See **اللسان**.

<sup>40</sup> The word “مَقَامٌ” has dual meanings: (1) status or majesty and (2) standing or presence. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before his Lord.

<sup>41</sup> Ibid.

<sup>42</sup> The word “أَفَنَانٌ,” means: colorful or shadowy, i.e. being *colorful* or *shady*. See **الاغب**.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

<sup>45</sup> The word “فَاكِهَةٌ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by<sup>w</sup>.

<sup>46</sup> The word “زَوْجٌ” in “زَوْجَانٌ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زَوْجٌ” is its plural: (1) أَزْوَاجٌ, which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See **اللسان**.

<sup>47</sup> Ibid.

<sup>48</sup> The word “إِسْتَرْقٍ” means heavy silk brocade.

<sup>49</sup> Ibid.

<sup>50</sup> The expression “قَنْصِرَاتُ الْطَّرْفِ” = “eye-extremities’ confiners” means those that restrict their sights to their husbands.

<sup>51</sup> The word “Jann” is plural for *Jinn*, creatures of Allah created out of fire.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

61. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>54</sup> deny you both.
62. And of lesser than them both twain gardens<sup>w</sup>.
63. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>55</sup> deny you both.
64. *Mudhamatan* (*both dark-green*).
65. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>56</sup> deny you both.
66. In them both twain wells, both constant sprinklers.
67. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>57</sup> deny you both.
68. In them both fruit<sup>w58</sup> and date-palms<sup>w</sup> and pomegranates.
69. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>59</sup> deny you both.
70. In them<sup>y</sup> *khayra'ten*<sup>w</sup> (*good in form, shape and character*)<sup>w</sup> *hesanon*<sup>w</sup> (*all around beautiful*)-[she-ones].
71. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>60</sup> deny you both.
72. *Hooron*<sup>w</sup> (*intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes*)<sup>w</sup> *magsoraten*<sup>w</sup> (*had been confined<sup>y</sup> she-them*) (are) in the tents<sup>w</sup>.
73. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>61</sup> deny you both.
74. Not deflowered them<sup>y</sup> a humankind before them and nor *Jann*<sup>62</sup>.
75. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>63</sup> deny you both.
76. Reclining/recliners they<sup>z</sup> (are) on *rafrafen* (*carpets and pillows*) green and *abgareyon* (*colorful rugs/splendid cushions*) *hesa'nen* (*[she] all around beautiful*).
77. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord(*of*) you both<sup>64</sup> deny you both.
78. *Tabaraka*<sup>65</sup> (*He firmly bestows as He accepts multitudinous goodness and worthiness*) your<sup>t</sup> Lord's name, Possessor (*of*) *Aljalal* (*The Majesty and every praiseworthy trait*) and *Alekram* (*hospitality-giving and honor-bestowing*).

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

وَمِنْ دُونِهِمَا جَنَّتَانِ

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

مُدَهَّمَاتَانِ

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

فِيهِمَا عَيْنَانِ نَضَاخْتَانِ

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

فِيهِمَا فَكَهَةٌ وَخَلْ وَرَمَانٌ

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

فِيهِنَ حَيْرَتُ حَسَانٌ

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

لَمْ يَطْمِئِنَ إِنْ قَبْلَهُمْ وَلَا

جَانٌ

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

مُتَكِبِّنَ عَلَى رَفِيفٍ خُضْر

وَعَقْرَبِيِّ حَسَانٍ

فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ

تَبَرَّكَ أَسْمَ رَبِّكَ ذِي الْجَلَلِ

وَالْإِكْرَامِ

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

<sup>58</sup> The word “فَاكِهَة” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by<sup>w</sup>.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

<sup>62</sup> See footnote 5905 regarding *Jann*.

<sup>63</sup> Ibid.

<sup>64</sup> Ibid.

<sup>65</sup> See the Lexicon attached to this Translation for this important word “تَبَارَك”. In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness. +

